
A
Funeral Sermon

Occasioned by the DEATH

Of the Honourable

Joseph Dudley Esq;



A

Funeral Sermon

Occasioned by DEATH



Of the People

Joseph Dudley Esq.



16
Ossa Josephi.

O R,
The BONES of JOSEPH.
Consider'd in a

S E R M O N,

Preached at the *Lecture* in *Boston*,

After the Funeral

Of the very Honourable
and Excellent

Joseph Dudley, Esq;

Late GOVERNOUR of His
MAJESTY's Provinces of the
Massachusetts-Bay, and *New-Hamp-*
shire, in *New-England*.

Who departed this Life, *April 2. 1720.*
in the 73. Year of his Age.

By BENJAMIN COLMAN, M.A.
and Pastor of a Church in BOSTON.

BOSTON: Printed by *B. Green*, for
Benj. Eliot, at his Shop, 1720.

Offa Joseph.

W. Augrave
Consider'd as a

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To the Honourable

PAUL DUDLEY Esq;

One of His MAJESTY's Council
for the Province of the Massa-
chusetts-Bay in New-England,
and Justice of the Superior Court.

§ 12.



T your desire I have Preach'd
upon the Decease of Your
most Honoured Father, and
now at your request I put
into your hand what was de-
liver'd upon the Melancholly
Occasion.

I truly wish'd You might not name *me* to pay these last *dues* and publick Respects to his Memory : for I was sensible on the one hand I might sink below the *Dignity* of his just Character, and on the other hand I had reason to fear lest my great *Veneration* to Him might carry me away. But it ought to be a pleasure to me, that what I have said is accepted by Your self, and justified by others.

YOU stand, Sir, now very much in your *Father's* place : In *Conversation* You do so, more especially in the *religious* and *learned* part of it : So likewise in Knowledge of the *Law* and in *Council*. But as I have taken great notice that You value a *Religious Character* above any *Worldly Circumstance* whatsoever, so my wish for you is that the Name of DUDLEY may rise higher in YOU than ever it has yet done in respect of *Sacred Knowledge* and the *Christian Life*.

LET *this*, Sir, be your *Ambition* and your *Care*. There is nothing will more adorn you, secure and comfort you. So live, and be in the best manner Useful and honoured.

I trust thro' the *Divine Grace* that it will be so : And the reason I have for saying so is what I have seen of your love to the *Holy Word*, and high *Reverence* of the *Inspired Oracles* :

Oracles : Your continual study of the Sacred *Scriptures* and treasuring up noble *Thots* from them, together with the pleasure you express from time to time in talking over the *Illustrations* which you meet with or make upon them. What is more worthy of a *Christian*, a *Scholar* or a *Gentleman*, than this manner of Conversation ? and what more profitable to One's self and to others ?

THERE is one thing more which I hope will ever continue in your House, *scil.* the strict Religion of the Household, and Sanctification of the *LORDS* Day. So it shall be happy for all that come under your Roof, as it has been for *some* already. And so the *Order* of your House may have a great and good Influence as long as you live to preserve and maintain those good wayes of Religion, which your most Honourable *Grandfather* and the *Elders* of his time instituted us in.

MAY the Presence of a Gracious GOD goe with You, when you leave the *Town* ; and may you carry with you an *enlarged publick Spirit* to your Fathers Seat, to lay your self out as long as you live for the Good of this People and of these Churches. GOD make You a bright Example of the things that please Him, and a Singular Comfort unto the Reverend and Worthy *Pastors* of

of the Flocks in Roxbury. And as You will
be often *passing* by the Grave of your
FATHERS, may you have their Bones al-
wayes in a pious remembrance; the profit-
table tho'ts of Death and the comfortable
Hope of the Resurrection frequently and power-
fully reviv'd in You; till you are gathered
to the Spirits of the Just in Peace.

THESE are the Prayers with which I take
leave of You, asking your continued Affection
and Prayers for me and the *Colleague Pastor*,
and for the Flock with which You have
continued now these Eighteen years in a
stated Communion.

I am



SIR

Your very humble and

Affectionate Servant,

Boston. April
18. 1710.

Benjamin Cotton

The Bones
OF THE
Patriarch JOSEPH.

HEBREWS XI. 22.

*By faith Joseph when he died, made mention
of the departing of the Children of Israel,
and gave commandment concerning his bones.*



Nothing meerly Humane is
universally held more sacred
than the last *Will and Testamēt*
of Men deceased, so the *dying*
Words of great and Illustrious
Men use to be regarded with
much Solemnity and Attention;
they are wont to make deep Impressions, & to be
long remembred. And if this be a Rule among
Mankind in general, how much more must it
needs be so in the Church of God and among
His Saints; than whom as none are more Reve-
rend & Venerable for Wisdom & Vertue, so to
B them

them it is an awful (tho' not a fearful) thing to die, and the gracious words which fall from their dying lips are Memorable indeed, and a rich Legacy to the World they leave.

WHAT an Attention does it raise in a serious Mind, when he reads — *Now these be the last words of David*, — ? One expects something very great and good indeed, at such a moment, from such a Man! *the Man who was raised up on high, the Anointed of the God of Jacob*. And so when we read again — *And this is the Blessing where-with Moses the Man of God blessed the Children of Israel before his death ; And he said* — With what expectation and reverence does one listen to hear the last words of such a Prophet and Saint ? So the Sons of *Jacob* gathered themselves at the call of their expiring Father about his death-bed, to receive his last Prophecies concerning them, and his last Commands ; which as soon as he had ended he gave up the Ghost, and *Joseph* in a transport of grief and love fell upon the closing lips, and *kiss'd* and *wept* upon 'em.

AND now we with like reverence are attending to the last words of the Patriarch *Joseph*, whom God made a Father to his *Brethren*, and they with *his Children* no doubt gather'd about his death-bed with like affection and reverence, as he had stood before dying *Jacob* ; and in the same spirit of faith, and by Inspiration from
God,

God, He too in his turn left his Prophecy, his Testimony, his Charge and Commandment.

YOU have it in the 50. Chapter of the Book of Genesis, the 24 & 25 verses: *And Joseph said unto his Brethren, I die, and God will surely visit you, and bring you out of this land, unto the land which he swore unto Abraham, to Isaac & to Jacob: And Joseph took an Oath of the Children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.*

TO this it is that the Apostle refers in the words of my Text, and in it they are explained to us and confirmed; that by Faith Joseph when he died, made mention of the departing of the children of Israel, and gave Commandment concerning his bones.

THE Chapter is a fine description and a high Encomium of the Faith of Gods Elect, the Faith by which the just have liv'd; which is celebrated in a long Enumeration of many bright Examples and many wondrous Effects thereof. The select Instance we now fix on is JOSEPH the Prince among his Brethren, as well as in Piety as in temporal Dominion; the Heir of the Grace and Prophetick Spirit of Jacob, and the darling of his heart.

JOSEPH was the Eldest Son of Jacob by his beloved Rachel, a Son worthy of such a Father.

The *Story* of his life is Inimitable, and no wit of man could ever form a *Romance* of like shades and beauties, to affect & delight, surprize, move and command the Soul of man ! None like this Miracle of Providence, in the most simple and plain Narration which *Moses* gives of it. Nothing ever was wrote in a more natural and familiar style, and nothing ever told with more Elegance and force. Hence 'tis that none of the *Poets* who have glitter'd in the world, have dard to attempt this *dazling* Story, conscious how much their best and loftiest flights would sink below the humble lines wherein the *Holy Ghost* has pleas'd to give it.

JOSEPH stands among the Princes in the Church of God, a greater glory to him than his Seat above the Princes of *Ægypt*. For as he is a great Example to Princes, Rulers & Governours of Vertue, Wisdom, Justice & Mercy ; so he was an illustrious Saint and *Type of Christ*, as in his sufferings and Exaltation, so also in his Office, a *Prince and a Saviour* for the time unto the Church of God.

HE was the *Beloved* of his Father for his excellling Endowments, but *bated* of his Brethren and persecuted, altho' Innocent and good toward them. He was sent (sayes Mr. *Henry*) as it were from his Fathers bosome, and in great humility and love he freely went, to visit and minister unto them that envied him and cruelly plotted

plotted against him. *He came to his own, and his own received him not.* When they saw him they said, *Come let us kill him.* They stript, and mocked, and sold him. He was belied & falsely accus'd, condemned and *numbered with Transgressors.* Yea he suffer'd (sayes Mr. Broughton) between *two Thieves*, whereof the one was saved and the other perish'd. The Wisdom of God was in him, and the singular Care of God over him. He was made the second in the Kingdom, and they cry'd before him, *Bow the knee.* He was the Revealer and publisher, the Gatherer, keeper and disposer of the Divine Bounty to a famishing world, and both *Aegypt* and *Israel* might say of him, *Thou hast saved our lives.*

IN many more Instances *Joseph* was an Illustrious Type of Christ. But that which lies now before me to be considered is, 1. *His death:* a dark and melancholly Meditation; for one would have wish'd such a Man Immortal, if it were lawful to wish so. 2. *His dying in Faith,* as all the Worthies in this chapter, both before and after him are said to do: and a glorious Exercise of Faith his dying words here discover, which restores the brightness and scatters the shades of death.

FIRST then, I am to speak of his **Death:** *Joseph when he died.* He was the Son of *Adam*, as well as a Son of *Jacob.* He was not better than his Father, whose eyes he had closed. He died

died in a good old Age, and seems to have died of Age, being an hundred and ten years old. He saw *Ephraims* Children of the third Generation. Why should he not die like the rest of his Brethren? for he was but a man, and sinful dust like them. *Exod. 1. 6. And Joseph died, and all his Brethren, and all that Generation.* What Generation past is there that this must not be said of it, and of every Individual person thereof, *Enoch* and *Elias* excepted in their Generation? And *what man is he that liveth and shall not see death? shall he deliver his soul from the power of the Grave?* *Psal. 89. 48.*

IT is not wisdom or Grace, it is not Usefulness or service, it is not any humane glory, that can protect us from the decays of Age, or the arrest of death. *We see that wise men die. Put not your trust in Princes, nor in the son of man in whom is no help; his breath goeth forth, he returneth to his earth, Psal. 146. 4.* The Churches comfort and safety is that GOD lives; as *Jacob* said to his *Joseph*, *Behold I die, but God shall be with you.* But note, It was after a very long and useful, a pious and prosperous life; a life of much service and much enjoyment; with a few bitter sufferings, that *Joseph* died.

THE *Temporal Blessing* follow'd him; for he was a very *dutiful* Son to his Father, and one of the brightest patterns of *filial Piety*. He obey'd him with great humility and chearfulness, delight

light & pleasure, to the day wherein he was sold from him. He never once displeas'd him that we know of, tho' *Jacob* once tho't it prudent to put on a face of displeasure, to pacify his Brethren, and to keep him humble, while he laid up in mind his words. When his Brethren first presented themselves before him in *Agypt*, and he put on the Air of severity toward them, you may perceive the drift and design of all to be to enquire after *his Fathers* life and health; and when they came the second time this lay uppermost on his gracious heart, — *Is your Father well, the old man of whom ye spake? is he yet alive?* *Benjamin* lay not so near his heart as *Jacob*. When afterward he could no longer refrain himself, but he told 'em — *I am Joseph!* in the same breath he ask'd 'em, — *does my Father yet live?* — and presently he added — *Haste you & go up to my Father and say to Him, Thus saith thy son Joseph, GOD has made me lord of all Agypt; Come down unto me, tarry not: — and you shall tell my Father of all my glory; — and ye shall haste and bring down my Father hither.* All this he staid to say, as well as his flowing eyes & bursting soul would suffer him, before he fell upon the neck of *Benjamin*.

BUT to go on and trace this Current of filial duty to the End; that so our adult Children may learn how to shew piety at home and requite their Parents, and commend themselves unto the blessings of Providence; that they may be like

Joseph

Joseph (by the will of God) in their Generation. He prepared a princely present and Equipage for his aged Father: And as soon as he heard of his coming to *Goshen*, he made ready his Chariot and presented himself unto him: (which speaks with what reverence & humility he bow'd into his aged arms, and there he lay in tears a good while, Gen. 46. 29.) He fell before upon *Benjamins* neck & wept, but on his *Fathers* he wept a good while. He afterward bro't him before *Pharaoh*; not ashamed of his *ba'ting*, the glorious Memorial to him of his *wrestling* with the Angel: He plac'd him in the best of the Land and there he nourish'd him; till the time drew near that *Israel* must die, and then he hasted to him at his Call, and obediently swore to him to see him buried in *Canaan*. Afterward he bro't to his bed side his *two Sons* for his Adoption and Blessing; and was (as he deserv'd) bless'd himself among and above his Brethren; and then (as he ow'd) he was the *first* in flowing tears upon the lips (tho' dead lips) that had so bless'd him.

I have so far indulg'd my self in this moving Excurſion, to lead you into one Reason of the Rewards, of Providence on the head of *Joseph*. He saw a few cloudy dayes 'tis true, but a great many bright ones for them. His sufferings were in his youth, the dayes of vain pleasure to others, but his prosperities and glories continued unto old age. From the pit God sav'd him,

him, in his servitude and in the prison he blest'd
and prosper'd him, in his affluence and honour
and power. God preserv'd him by his Graces,
and us'd him for the abundant Good of Man-
kind! He began early to shine at home in his
Fathers house, and abroad he ran a long course
of glory, with fewer spots in his life than the
sun shows in the heavens. He was a great Blef-
sing to the World and to the Church of God.

HIS Story shows a sincere, open, ingenuous
Soul in his childhood; that he was of a tender
natural disposition; and that he was of a sweet
obliging deportment; that He was meek, lov-
ing and affectionate, mild and placable; (and
as *Seneca* says, *Nil est Magnum quod non sit
idem sit placidum*) His Story shows that he
could bear and forgive wrongs; that his soul
was too great and good to meditate revenge;
how great or base soever the Injury & provoca-
tion. He was tender of his Brethren, never
complain'd of their selling him, never aggrava-
ted on it to them, but made their excuse for
them and comforted them in their penitence
for it. He never let the *Aegyptians* know of it.
He was a humble man, patient in Adversity,
and not elated in Prosperity. He was a just
man, diligent in business, faithful to his trust,
and to meet to stand before Kings. He had a
mighty constancy and firmness of spirit; was
serene, sedate and calm. He was a devout ob-
server of Providence. He follow'd it, resign'd

to be trusted in God, and gave him glory. When a child he hated sin and told of it; when a Prince he feared to sin against his Inferiours — *this do I live for I fear God*. And from a Child the Revelations of God were made to him, even when like *Samuel* he knew not that it was the LORD. and in secret tower himself to glory in the heavens. He was a great Blessing.

YET one blot has been fix'd on him, namely that he went into the phrase at Court, and learnt to swear by the life of *Pharaoh*. And I remember that I have some-where met with a higher charge against him, namely that he has hurt the world greatly by buying *Egypt* for *Pharaoh*, and unawares laid the foundation therein of Arbitrary Government, and Absolute Monarchy. But he thought (we may suppose) that he could never do eno' for his Great Benefactor and his King, and did it in an excess of Gratitude, not foreseeing the fatal Consequence of the Act; if indeed the charge be just. On the other hand the most pious and learned *Expositors* do not only excuse, but justify his Conduct in that matter: of most benighted men and

AND thus I have briefly touch'd on some of the Beauties and Excellencies of *Joseph's* life. These render'd him an Accomplish'd & Shining Governour, and he adorn'd the Chair he fill'd. His true Honour was from within; but first from Above; and his conspicuous Humanity, Integrity, Industry; Justice, Goodness, Truth; Generosity, Com-

Compassion and publick Spirit, commanded an Inward reverence and esteem from all the people; which no meer Title or Post of Honour without these *ruling Vertues* can ever command for any.

BUT I must not stay any longer on this great Example of *Heroick Vertue*. My text calls me to see him die. How *melancholly* a thing, to think of such a life drawing nigh to the Grave? how *happy* was it to the Age he liv'd in that his life was prolong'd as it was! and to all after Ages that the Record of it is preserved! O death, how extensively evil art thou to Peoples and Nations in cutting the thread of one such single life! O *sin* how accursed art thou, that hast hinder'd all our lives from being better than this, and Immortal too! But O *welcome* decease to those that have thus liv'd, which only translates them to a better life than any which can be attained here below! from one life of *glory* to another, or from *obscurity* here unto a far exceeding and Eternal weight of Glory: to be as the *Angels*.

I come now in the *Second* place to speak of *Josephs Faith*, and of the Expression and Exercise of it at the *pain of death*. By *faith* *Joseph* when he died, or as he lay a dying, in his dying hour: a most fit and happy moment then to be in the lively and strong acting of a holy *Faith*.

HIS Fathers had *all* died in faith before him, (as is said, v. 13.) *not* having received the promises; but having seen them afar off, and were persuaded of them, and embraced them. And now in the same manner Joseph dies. He died as he liv'd, By faith. He died after a life of faith. He died in the faith wherein he had liv'd; He continued in it to his death. He died in the state of faith, he died in the *all* of it. This is an Immortal Principle, the Incorruptible seed in the living soul. And better is it to die in the faith, than merely to die for it.

THE Faith for which Joseph is here celebrated is the same which is the Faith of Gods Elect, by which all the Just do live, which is described in the first verse of the Chapter, and is celebrated thro' the whole of it. A Faith which is the substance of things hoped for, and the Evidence of things not seen; without which it is impossible to please God, or to come unto him as the Rewarder. Josephs & Abrahams were the same Faith, and alike for degree & strength, built on the Revelations and Promises of God.

BUT in one respect the Faith of Joseph seems to have an *Ascendant* above his illustrious Ancestors. For whereas Abraham by faith sojourn'd in Canaan without a foot of ground his own save the Burying place he purchas'd of the Children of Heth; and as for Jacob the afflictions & changes of his Pilgrimage were many;

Joseph

Joseph the mean-while shews the same Faith in a State of the highest earthly glory, power and felicities; which incircle a person with unknown and mighty temptations. Only *Moses*, whose praises follow next after those of *Joseph* in our Context, seems to equal him in this Circumstance; and the *Holy Ghost* accounts it worthy of a great notice. v. 24, 25. By faith *Moses* when he was come to years, refused to be called the son of *Pharaohs* Daughter; chusing rather to suffer affliction with the people of *God* than to enjoy the pleasures of sin for a season; esteeming the reproach of *Christ* greater riches than the Treasures of *Egypt*.

AND here let me observe, That it seems very plain and certain that *Joseph* as Age came on left the Court of *Egypt*, and retir'd from his Government, and the Affairs of State, and came and liv'd among his Brethren with his Family; He plac'd and left his Sons among them, chusing a humble lot for them among the people of *God*, and within the pale of his afflicted Church, rather than to see 'em prefer'd in one honourable Post or other about the Throne of *Pharaoh*. Nay tho' he foresaw the Bondage and affliction that the House of *Israel* would come into after his death, yet he chose that his Posterity should share in the Servitude with their Brethren, when he might have left them free and rich and at ease among the Princes of *Egypt*. This was a glorious act of faith. He set infinitely more by the

the blessing of *Jacob* than by the favour of *Pharaoh*; and carried his two Sons therefore to *Jacob's* knees for a portion in *Canaan*, instead of suing to *Pharaoh* for them for some Principality in a Country which he had purchased for him. Again, He might have remain'd at Court and had a Princely Funeral; but worn out in doing Good to his Prince and his Dominions, and weary of the Grandeurs of his Place; he timely ask'd a *Quetus*, and went among his Brethren, to honour and grace them with his presence, enjoy communion with them, and to establish them in the present Truth, the expectation of a fiery Bondage, and a glorious Deliverance out of it, and a sure tho' late possession of the Land of Promise. Thus after *Joseph* had acted the Prince in *Egypt*, he went and was a Prophet to his Brethren. He desir'd to die among them, and that they might see him die, and have the care of his Body, and that he might leave them his last Prophecies and charges in the freest and fullest manner.

BUT it is time that I come to the dying words, and consider the Faith expressed in them. He made mention of the departing of the Children of *Israel*, and gave commandment concerning his bones. He said to his Brethren, I die; and God will surely visit you, and bring you out of this land, unto the land which he swore to *Abraham*, to *Isaac* and to *Jacob*: and *Joseph* took an Oath of them saying, God will surely visit you, and you shall carry up my bones from hence.

HERE

HERE note first, the sweet *Composure*, the Divine calm, the gracious freedom, readiness and cheerfulness with which he met death. *I die*, said he to his Brethren; and we ought to understand him to mean, *I am willing*, well content, and thro' Grace not only not afraid, but desirous to depart. He speaks as one satisfied with life, and sedately resign'd to the will of God. He observes the approach of death, takes a due notice of it, speaks of it with solemnity, but without any fear or distress. How great and good is it to die thus humbly, and with such Constancy. So *Jacob* had taught him to die, and as a Prince had power with God in his last hour, and victory over the last Enemy; Gen. 48. 21. *And Israel said unto Joseph, behold I die.* He spake familiarly of it, as a thing he had been alwayes tho'ful about and preparing for, and which he could now bid welcome.

JOSEPH spake first to himself; *I die*, and it was no surprise, gave him no amazement, for in his prosperity he had provided well for this expected hour, and could now give up his Account with Joy; yet he excites himself unto an actual readiness. *I die. Sancti mortem non horrent.*

BUT he spake also to his Brethren; directed his words to them, shew'd them his peace in death, took leave of them, and in effect bid them to prepare to follow him, to learn of him, & be sure to meet him in a better World. We have not all that he said to 'em, but these two things are

are preserv'd to us, 1. He made mention of the Departure of the Children of Israel: and 2. He gave Commandment concerning his bones.

1. HE made mention of the departure of the Children of Israel. That is to say, Their departure in Gods appointed time out of Egypt where they now were, into the Land of Canaan which God had given the promise of unto their Ancestors. For these are Josephs words, God will surely visit you, and bring you out of this land, into the land which he swore to Abraham, to Isaac and to Jacob.

AND here observe,

1. HOW Faith wrought by Love, in a gracious care for Posterity, a tender concern for the Church of God in the world, and for the glory of God in the world after he should be gone from it. It is the Comfort of dying Saints to leave theirs with God, and cast them upon his Promise and Covenant. It is their comfort when they feel themselves a dying, that God lives to preserve the Church, and to visit their Families. And this is the Consolation of bereaved Believers, in their sorrowing over their dead: GOD will be with them.

2. IN this mention of the departure of the Children of Israel is couched a Prophecy of their servitude & Bondage. This is abundantly & strongly implied in the phrase of Gods visiting them, and bringing them up ¶. For as the Visitation

¶ Tacite in die ingruentem ipse a morte sua oppressionem.
D. Pareus in loc.

here

here evidently means in a way of grace and favour, so the *Event* interprets to us the first and full intention of the promise. *Joseph* foresaw the Evil that would befall them where they were, and that they would need a great Deliverance, and that the high and glorious Arm of God should be exerted therein; as we know it was. Nor was this servitude of Israel in *Ægypt* just now revealed unto *Joseph*, but it was a Revelation long since made to *Abraham*, and no doubt by him made known to *Isaac*, whereof also *Jacob* had told his Sons both before and since they came down to *Ægypt*. For we read in the XV Chapter of the Book of *Genesis* of a solemn Treaty between God & *Abram*, and lo in the conclusion of it an Horror of great darkness fell upon him, “ (as a specimen of the Method of Gods dealing with his seed, and of the horror and darkness of the *Ægyptian* slavery) and God said then to *Abram*, Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and they shall afflict them four hundred years : and also that nation whom they serve will I judge; and afterwards they shall come out with great substance. These awful words of God to *Abraham* were remember’d by dying *Joseph*, and he declares his firm belief of them : God will surely visit you.

3. THE Prediction and the Promise is here solemnly committed by *Joseph* to his surviving Brethren as a Trust (a sacred Trust, and important Truth)

D

Truth) for them to keep with care, and convey down to their Posterity; that they might expect the Event on either part; not be surpris'd at the *Bondage* when it should come, nor then fail to look for the *Redemption*. And without doubt *Joseph* and his Brethren the *Patriarchs* had often talk'd of these Great Events together while he liv'd among them, and were settled in the faith & expectation of them; and after his decease the wise and pious in *Israel* kept the things in Remembrance, and spake often of them to one another, and 'twas a common subject of their pious Conversation. As among *Christians*, their departure out of this world by death, and the Ascension of their Souls to the promised Paradise of God, should be the subject of their frequent Conversation. This (the great object of their hope) should ly uppermost on their hearts, and be often in their lips, and both living and dying they should be speaking of it.

4. THIS dying Patriarch puts the Promise of God into the *strongest terms* that could be, both for his own present comfort & for his Brethrens establishment in the Faith. For 1. He observes to them that God had *Sworn* it, and condescended to put the promise into the form of an *Oath*. 2. He observes to them that *this Oath was thrice repeated*, and made over & over to each of their three Great Ancestors, to *Abraham*, to *Isaac* and unto *Jacob*. And 3. He does in a manner *Swear to 'em on Gods behalf*, as he very safely might, that

that God would surely perform & do as he had said: *God will surely visit you and bring you up;* and again, *He took an Oath of them saying, God will surely visit you.*

THUS strongly the good Patriarch express'd himself, and all little eno', either on the one hand to keep some of them from *sinking* under the prospect before them in *Ægypt*, and on the other hand to prevent others among them from *setting* their hearts upon it and taking up their rest in it.

JUST as it has pleased the wise & good GOD our Saviour, the more abundantly to show unto the Heirs of Promise the Immutability of his Counsel to confirm it by an Oath; that by two immutable things wherein it is impossible for God to lie, we might have strong consolation; who have fled for refuge to lay hold on the hope set before us; which Hope we have an anchor of the soul both sure and stedfast; and which entrencheth into that within the veil, whither the Fore-runner is for us enter'd; even JESUS, Hebrews 6. 17, 18, 19.

5. AND lastly, You must needs observe upon all, that this Promise of Deliverance out of *Ægypt*, and of a possession of *Canaan* by their Children, could signify nothing to Joseph and his Brethren Personally, save only as it was the great Type of our Redemption by the Lord Jesus Christ, and of an everlasting Rest in Heaven for the

ple of GOD. So that most assuredly they look'd thro' the *one* into the *other*; and if it was a pleasure and comfort to them to think of the quiet settlement and long flourishing of their Posterity in the *earthly Canaan* after their decease; how much more was it their Consolation that they themselves were immediately going to the *heavenly*, to the spirits of the Just, *as Abraham, Isaac & Jacob in the Kingdom of GOD*. Nay, the *first* without the *last* could yield them no reasonable comfort. For how could dying Joseph speak of GODs swearing to *Abraham*, to *Isaac* and to *Jacob* but in this belief that they were now living with GOD and blessed in him? or how could he be comforted in death in the thoughts of a Redemption out of *Aegypt* for his People, without a Redemption for his own Soul from the power of the Grave? Or what ought it to be to him, that those who should come after him & descend from him were to live happy and flourish on Earth, if there were no Heaven and Immortality for him? Had he no regards for himself, think you, now he was dying? was he only solicitous for posterity? and that only for their temporal prosperity? have Saints no self in them? or can they deny their *true* self, the felicity of their Souls in GOD, any more than GOD can deny Himself? Verily the hearts of these holy Men were not buried in an *earthly Canaan*; they look'd to the *Heavenly*; they declar'd plainly that they sought a Country; (as our context has it) a *better Country*; wherefore Gad was

was not ashamed to be call'd their God, but had prepar'd for them a City, a Paradise above. And we have need all of us to have our Faith strong in the future state of a blessed Immortality, a heavenly Canaan, for the Souls of good men after they leave the Body, as ever we expect to live or die *holy*, or to have comfort in our own departure or in the death of others. Psalm 49. 15. *But God will redeem my soul from the power of the Grave, for he shall receive me.*

II. I come now unto the other great Expression of *Josephs Faith*, the Commandment which he gave concerning his Bones. Gen. 50. 25. *And Joseph took an Oath of the Children of Israel, saying, GOD will surely visit you, and ye shall carry up my bones from hence.*

BY his *Bones* is meant his dead Body; the bones being the most durable part of the body, the last that putrifies, and when they do so are the *cleanest* ashes. It is therefore with great decency of expression put for the *whole Remains*, the precious dust. Only the bones of an imbalmed body remain *entire & unchanged*. But see here, what the fairest & finest Bodies among us must soon come to. What will be left of them within a little while, but *a few bones*? and what will be left of YOU, Our Fathers, who now like *Joseph* among his Brethren, are at our Head in power, honour & riches? or were you Greater than you are, and your Names among the Princes

Princes of the world (whose Commission You wear) yet like *Joseph* you must descend from your Chariot to a death-bed, and from your Palaces be carried in silent mourning to your Tombs. There we must softly lay and leave your bones in awful darkness, (the sudden end of the utmost earthly glory & felicity !) and return with the sound and cry of that hollow voice in our ears; *Isai. 40. 6. All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth.* " This box of bones was a daily monitor to *Moses*, in his passage thro' the Wilderness, and at the Head of *Israel*, of his own Mortality.

HE gave Commandment concerning his bones. He had a right & authority to do so. By his last will he dispos'd of 'em; did not commit them immediately to the earth, no not in *Canaan*, but in an extraordinary manner devoted them once more to God, made a Legacy of them to *Israel*, left 'em as a sacred *Depositem* with the Church.

THE Command he gave concerning 'em, was to all his Brethren then living and about him, and in them to all their posterity; yet doubtless the care and custody of these precious Remains was challeng'd by his own Family.

HE put a respect upon his own bones by the Commandment he gave concerning them, and it teaches us also the great respect that is due unto the dying & dead bodies of our Friends, & more particularly to the dust of Superiour Persons, but
more

more especially those of Gods Saints. *Precious in the eyes of the LORD is their death, & their dust should be so to us.* The honour of Humane Nature calls for a decent Treatment of a dead body, for man was made in the Image of God, and therefore it is not only an inhumane thing, but irreligious to misuse one. But the Relation which the Godly stand in to *Jesus Christ*, as his *Members*, and his *Temples* || commands from us a much higher regard to their ashes. So devout men took up *Stephen*; and doubtless with much devotion *Josephs* Body was imbalm'd and kept by his Brethren.

BUT by the way observe, and the Superstitious folly of men has made it needful to observe it, that this Command which *Joseph* gave concerning his bones and the Obedience which his Brethren paid to his Commandment, does by no means justify or excuse the *Romish* Superstition in their Devotions to the Relicks of Saints; which relicks are most of them pretended and false, and the veneration or worship paid to them is extravagant, ridiculous & Idolatrous. But the case was Extraordinary, and far otherwise, in the custody and translation of *Josephs bones*; whom tho' the *Egyptians* might worship long after, as some Learned Men contend †, yet his Brethren never did. They made no Idol of his

|| 1 Cor. 6. 15. 12. 27. Eph. 5. 30. 1 Cor. 3. 16, 17. 2. 6. 16.

† See Dr. Edwards, the Truth & Authority of the Holy Scripture. p. 214, &c.

bones, but carried 'em to their appointed rest and grave, and never went to his Shrine to worship, neither did they ever pretend to any *miracles* done by 'em. In vain therefore is *Bellarmines* plea from this Example.

IT is true his *will* was very sacred to 'em, and with great Reverence they observ'd it: But the *honour* was entirely done to God, as *Joseph* meant it: He order'd it not for his own honour, but for their Comfort. And indeed what honour could it be to him to ly *unburied*, to have his body made hard & dry like a stone by imbalming? As I have seen of the *Egyptian Mummies*; a spectacle of horror rather than pleasure; for the poor body is not more chang'd scarce in putrefaction, at least not so deform'd and *misus'd* in my Eye; so that it begat in me a desire rather to moulder away into dust, and mix with the common earth again, than to be preserv'd by any art or cost of man such a hideous spectacle above ground.

I say then, what honour could this be to *Joseph* or pleasure to his Brethren, save as his Faith and theirs made it both the one and other, to have his body preserv'd in a Coffin & transported about with them in all their Journeyings and travels, till they themselves had rest in *Canaan*?

THE History of *Josephs bones* I find thus prepared to my hand. "The death of *Joseph* was the Year before *Christ*, 1635. The Children of *Israel*

Israel came out of *Ægypt*, 1491. so that his bones were in *Ægypt*, 144 years. In the Wilderness they were forty years more, which makes 184. They were buried about the same time that *Joshua* himself died, which was in the Year before CHRIST, 1426. So that from the death of *Joseph* to his funeral, if we may so call it, was 209. years. But no distance of time is any thing to Faith: *A thousand years are but as one day.* Nor should any difficulties, or improbabilities make us stagger at the promise.

THE bones of *Joseph* lay quiet to the day wherein the Children of *Israel* went out of *Ægypt*. *Moses* was careful to take them with him: Tho' he had eno' to do that day, and all was in a hurry about him yet he remembered the Oath. *Exod. 13. 19. And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel saying, God will surely visit you & you shall carry up my bones away hence with you.*
— By the way too,

YOU see the solemnity of an Oath, and the great Regard all mankind and especially the people of GOD have to it. *Joseph* could bind them by nothing more sacred, and how sacredly did they own themselves bound by it? One observes, that *Moses* his Father was thirty two years old when *Joseph* died, & might be himself a witness of the Oath he took of his Brethren. He did but imitate *Jacob* in this thing, for *Jacob* requir'd & receiv'd the same Oath of *Joseph*, that

he should not bury him in Egypt. Gen. 47. ult.
*And he said swear unto me, and he swore unto him :
 and Israel bowed himself upon his beds-head.*

BUT what means all this solemnity & adoe ?
this swearing them & leaving his bones ? I answer,
 It was to affirm in the best manner his own faith,
 and to confirm theirs. It was to express his own
value for the Land of Promise, & to raise theirs :
 It was to teach them a just contempt of this
 world, and to seek one to come. He *stakes his
 very bones* (as it were) and is content never to
 be buried, till the promise of God be made Good
 to 'em. He leaves his body for a *pledge and se-
 curity* to keep them in heart and in hope.

BUT finally, and above all, *so he chose to ex-
 press his faith and hope of a blessed Resurrection,*
 as his Fathers had done before him. For why
 should he or they be concerned what became of
 their *bones*, if they were never to *rise* again ?
 if the *spirit of life from GOD* were never again
 to enter into 'em. But if there be a Resurrec-
 tion of the Just, then there is a kind of Commu-
 nion which the mix'd dust of Saints enjoy in
 the Grave, and one wou'd desire to ly near them
 with whom one would wish to rise again. So
 Jacob charged his Sons, Gen. 49. 29. *Bury me
 with my Fathers, in the Cave that is in the field of
 Machpelah, — there they buried Abraham & Sa-
 rah his wife, there they buried Isaac and Rebecca,
 and there I buried Leah.* A tomb so filled is a
 desirable

desirable *Dormitory*, and will be a distinguish'd spot for glory and joy in the Resurrection. To sleep and wake with such Company is worthy of the *Patriarchs* zeal in the matter. But upon no less principle can we justify all this concern.

AS to bring the matter near to our selves, — Who would not desire to ly and rise with such as our *Eliot* of *Roxbury*, our *Hobart* of *Newton*? or, among our Governours to name only those whom we our selves have known, with such as our *Bradstreet* and *Stoughton*? It is very pleasing to me to hear of the affection and faith express'd by *Him* whom we are to day in Mourning for, when he laid the Bones of Holy Mr. *Danforth* by his own excellent *Fathers*, and where he hop'd to ly himself: so likewise has it been very pleasant to me to observe a like expression of faith which gladly receiv'd the Bones of our *Baily*, *Willard*, and others, into his Tomb at their decease, in sure and certain hope of the *Resurrection* unto Eternal life. — Yet it matters not at last where our bones are scattered, if we by faith are united to CHRIST, and in him unto all his Saints; for all the dust of Saints all the world over makes but *one body* of CHRIST, whereof each Individual are *Members* in particular; who died for us that whether we wake or sleep, we should live together with him; wherefore comfort your selves together, and edifie one another, even as also ye do.

LET us fix then on *this great and excellent sense* of the dying Patriarchs words, his Commandment concerning his bones: *He had hope toward God, that there shall be a Resurrection of the dead, both of the just and unjust; and herein he exercised himself to have a conscience void of offence, in his whole Administration toward God and toward man.* See Gen. 42. 18.

THESE holy Patriarchs look'd for the Mercy of GOD thro' CHRIST unto Eternal life, even as we do. *Abraham rejoiced to see Christs day and was glad, and so did Isaac and Jacob, the Heirs with him of the same Promise.* They saw *our* dayes too, I mean *the calling of the Gentiles*, that we should be fellow heirs, and of the same Body, and partakers of the Promise in Christ. For this was the Great promise made to *Abraham*, (and it was more to *Isaac* and *Jacob* and *Joseph*, infinitely more to them than the Temporal Blessing) *that in him should all the Families of the Earth be blessed.* This Promise was on great Occasions repeated to him, in solemn manner, *three times over* ||, that it might make deep Impression, as it did on him and the pious among his Posterity, and will on Believers to the worlds end †.

WHY then may we not think that *Josephs* Commandment in the Text concerning his bones, had a direct look unto *our Lord JESUS*,

† Gen. 12. 3. 18. 22. 18. † Act. 3. 25. Gal. 3. 8, 16.

who

who was of the Seed of *Abraham* according to the flesh, and *THE SEED*; and who is the *Resurrection and the Life to Abraham* and unto all his Spiritual seed. Why may we not think that therefore the holy Patriarchs desir'd to have their bodies carried to *Canaan*, because that there *Christ* was to be born, and there to die for the Redemption of our Bodies, and to be buried and to rise again : And there, some have tho't, *these Select Saints*, who transported their Bodies so far to wait his coming, *with his dead body* did arise, being *some of the many* that arose from their Graves at his Resurrection ||.

JOSEPHUS tells us that the rest of the *Patriarchs* had their bones carried into *Canaan* as well as *Joseph*, † in their turns expressing the same desire, and giving the same charge, at or before their death. The Martyr *Stephen* confirms to us this testimony, *Act. 7. 15, 16. So Jacob went down into Egypt and died, he and our fathers, and were carried over into Sychem. And the Jews had a Tradition among them, that each Tribe took care of the Body of the Founder of their Family. And learned men have tho't that this was the Original of the custom among the Greeks long after, of carrying the Ashes of their Ancestors into their own Country. And it is remarkable, that the Tribes of Israel seem to have kept these bones of their Ancestors un-*

|| See Pareus on *Gen. 47. 30.* † See Bp. Patrick on *Exod. 13. 19.*

buried

buried in their Camps, till the Land of *Canaan* was perfectly reduced before them, and they had the promised rest therein. At least *Josephs* Bones were kept above ground thus long: the meaning of his commandment being, that his Bones should not rest till *Israel* had their quiet rest in *Canaan*: and when they had it, then in acknowledgment of the performance of Gods promise to them, the Tribes of *Israel* came together to *Shechem*, at the Call of *Joshua*, in a vast and solemn Assembly, as it should seem to bury the bones of *Joseph*, and by *Stephens* words it should seem the bones of the other *Patriarchs* with his. There *Joshua* preach'd his last unto *Israel*, to the best, the greatest and devoutest Audience I suppose that ever were together in the world, and it serv'd both for his own and *Josephs* Funeral Sermon.

THINK not that I have stood too long, or been too particular in the hints that have been offer'd about the Bones of *Joseph*. If the thing it self had not been of great Moment *Joseph* would not have spent his dying breath in giving this commandment; and if it had not been of great significancy & Instruction to us, the HOLY GHOST would not have preserv'd to us this one only passage, of the many Great and excellent words that dropt from the lips of the dying *Patriarch*. For no doubt but both now, and before this time, *Josephs* gracious words were many to *Ephraim* & *Manasseh*, and he now
pour'd

pour'd out his prayers and blessings on them and their numerous Families; but all this is omitted, and this *one thing only* left us, *His Commandment concerning his bones.*

I have (as I could) *said* upon it for your Instruction, at the desire of my *Honoured FRIEND* with whom every body believes me to be a *cordial Mourner*, and upon the sad Occasion of the Interment of his most Honourable and Excellent *Father*, the late JOSEPH DUDLEY Esq, who for many years fill'd and adorn'd the chief *Chair* of Government in and over this and a *Neighbouring Province.*

THE Name of JOSEPH is dear & Reverend, lov'd & venerated to every one that has read and loves his *Bible*. It may lawfully be a pleasure to any one to be called after *his Name*. And if one that is so comes into the Government over a Christian People, his *Name* admonishes him what he ought to be unto them; even as *Joseph* was to the World and to the Church in his day. If he degenerate from this Great Original, if he do not desire to imitate and copy after it, or if he prove the Reverse of it, the *illustrious Name* he wears turns only to his condemnation and reproach. But if the life of *Joseph*, or of SAMUEL, or any other Name of Renown among the *Governours of Israel*, come to be in a good measure remembered and exemplified among a People, in the *Person of a Governor*

vernour wearing their Names; it will & ought to endear them and their Memory. And what should *they* be more ambitious of, or what less should content them, than to have it said of them after their decease, — He was indeed a *Joseph* or a *Samuel* to us: such his *Integrity*, and such his *Goodness*.

IT is not my present business, nor have I any pretence, to run a *parallel* between the *Joseph* whose death puts us into Mourning at this time, and HIM whose glorious life and death I have been meditating on this Occasion. It must be a very *Superiour* & perfect life indeed that would bear this; and it would be an *Invidious* part to go into some of the particulars which would naturally first occur to us.

MY work is not to praise the *dead*, but to quicken the *Living*; It is the *Faith* & *Bones* of the Patriarch I have had in my eye; and if *his* Life and Death will not affect and move our *Rulers*, and our *Mourners*, in living to God and serving their Generation according to his Will, will any *Governours* or *Fathers* of our own do it? I am perswaded that *my Friend* in giving me this *text* meant Glory to the Name of GOD, in the display of his Grace shining in the glorious Life of JOSEPH, for his own and for the Admonition of others in the Civil Government, more than for any private honours to be done to the Name of *his Father*.

HE

10 HE has chosen the *Text* to express & fortifie his own Faith in the Resurrection of the Body, and for the Consolation of a gracious MOTHER in the Meditation thereof. He has put this Doctrine into my Mouth to bring you to day,

“That the Saints of GOD should both living and dying be expressing their Faith in the Resurrection of the Body. In this Faith he has interr’d the bones of his Father; “That there is a Covenant “with the dust of the Godly which shall be “remembered; and a Commandment given concerning their bones.

11 LET us live as becomes those that truly realize this great Article of the Christian Faith; and when we come to die, if God give us the Opportunity, let us expire in the joyful expression of it.

12 IT is the blessed privilege and gracious Usage of Saints to do so. This is the Consolation, and it belongs to them only. In this Faith they have all liv’d so greatly, and finish’d gloriously as our Context shews at large. And it is of great use to us and to all about us, that all the dayes we live and the day wherein we die this Faith be strongly exercis’d by us. This it is that must now prevent us from sinning and doing evil: This it is that must excite us unto and animate us in the doing that which is Good: This it is, my beloved Brethren, that must make us *ste fast, immoveable and always abounding in the work of*

the LORD. And especially it is desirable, for the honour of Religion, for our own Consolation, and for the comfort and benefit of those whom we leave behind us, in our dying moments (if God please) to be able to speak freely our steadfast belief in and comfort in the hope of a blessed Resurrection.

OUR Mourners indeed had not this Consolation in the last hours of the Great Man fallen in our Israel. But they have often heard Him speak, with flowing affections, of these things while he liv'd. May they remember and live upon the wise and weighty Observations that frequently fell from him, on one part of sacred Scripture and another.

HE had read and studied, well understood and reverenc'd the Holy Bible. He could even teach the most knowing among us in it. It was a happy foundation laid for his whole life, that his younger years were spent in sacred Studies. The tincture of this appear'd in his whole Conversation; but more especially with us Ministers, to whom he alwayes was a Father; spoke comfortably to us, countenanc'd us in our work, honour'd us before our people, defended us if need were from wrongs, entertained us with religious and learned discourse, on one head of Divinity or point of Philosophy and another; and not seldom on the translation of one Text or another from the Greek. Thus he highly merited

ted and commanded our Reverence, and with much pleasure we sat at his feet, and hung upon his lips.

NO body could have told the story of the Patriarch JOSEPH like himself, nor with equal art and force and charm descant on and improve one piece of Scripture Story and another. Some of us can never forget with what reverence and pleasure he was wont to do it. And when he came into Publick, he alwayes shew'd a reverent Regard to Religion. The whole Congregation might learn of him Gravity and seriousness; attention & affection. These Walls are witnesses, and this Assembly affords abundant witnesses, of the *trifling* humility and devotion with which he worshipp'd among us. He valu'd our honest and humble Labours among you, and smil'd upon our studies and proficiency, and receiv'd the Praise from our lips, (who were but just born when he was chosen into the Magistracy here) with as much regard as if *dayes spoke* and the multitude of years were teaching.

HE was in principle a Calvinist, according to the manifest Doctrine of the Church of England in her Articles. He prefer'd the way of worship in our Churches, and was wont frequently to say, that he lov'd a greater deal of Ceremony in the Government, but as little as might be in the Church.

IF I am able to judge He from his heart esteem'd the Religion and manners of his Country; the Education & Literature of it; the modesty, sobriety & vertue of it. Here his heart was all the while he was absent from us, and when he had very advantageous offers made him that would have hinder'd his return hither, he gratefully refus'd 'em that he might serve and die here. By much constancy, patience and application he surmounted many difficulties and obstacles that lay in his way. In London he has told me that of temporal things he most desired to be with his Family and to be buried in the Grave of his Father; and here he has since said to me that all he had further to desire now was, that when superseded in the Government, he might be left to die at home.

IN the great afflictions of his life, he appear'd to his Family to exercise much resignation with Humiliation under the Hand of God, and also a strong Faith and trust in God. We all know his tender affections to his Children, yet his Calm was so great in the loss of two fine Sons at once, and the First-born a Son every way worthy of such a Father, that I have heard one that lov'd him not charge him with Stoicism.

HIS SON has told me of the solemnity with which he worshipp'd God in his house, and more especially on the LORDS Day; how careful he was about the Instruction of his Servants, and

and with what fervency he was wont to pray over his *Children*. In these things *HE* will continue, I doubt not, *knowing of Whom he has learned them*.

IT is the glory of our *College* that *She* was so early the *Mother* of such Sons as *STOUGHTON* and *DUDLEY*. He honour'd and lov'd that his *Mother*, and was wont to say of her, "That he knew no better place to begin the forming of a good and worthy *Man*, only he wish'd us the Advantages of the *Great Universities* in our *Nation* to finish and perfect us.

WHEN he came to the *Government* here, every body saw how he prefer'd the Sons of the *College* and Men of learning in the *Commis-*
sions he gave; to which some good Judges have imputed the wonderful growth of the *College* since that day: for they saw that (*ceteris paribus*) to be capable was the way to be useful, and to come to honour.

WHEN *We*, I mean the *Ministers*, waited on him at his Arrival, to congratulate his Accession to the *Government* over us, and to commend our *Churches* and the *College* to his kind regards; He answer'd us with the goodness and affection of a *Joseph*, to this Effect; *Sirs*, said he, You are my *Brethren*, the *College* is my *Mother*, from my birth up I have lain in the *bosom* and liv'd on the *breasts* of these *Churches*, —

I am myself a witness of the honour and esteem he was in, and his Country not a little for his sake, among wise and learned Men, and with religious and good people, both at London and at Cambridge. He was then in the prime of his life, and shone at the very Court and among the Philosophers of the Age, and was in high Estimation among the best Divines both Conformists and Non-conformists, for his Learning, Gravity and Religion. And it has been wonderful to some who have observ'd, That the highest Prelates of the Church of England, and at the same time the Head Ministers among the Dissenters, regarded him with an equal (that is to say, the utmost) respect. When I was at Cambridge, as soon and as often almost as I had Occasion to say, that I came from New-England, I was eagerly asked if I knew Col. Dudley, who had lately appeared there with my Lord Cutts, and one and another spake with such Admiration of the Man, as the modesty and humility of my Country will not allow me to repeat.

I say these things unto the Glory of GOD, who was pleas'd to form from among us so bright a person, and show him abroad, (as many other worthy Sons of New-England have been seen besides) without which (God knows why) our soul had been exceedingly filled with the scorning and contempt of the proud. I mean also, by the will of God, to provoke to Emulation the
Sons

Sons of New-England to pursue their Studies, and to pray to the God of their Fathers, and to tread in their steps, that so by his Grace and favour they too may rise & shine, and be famous in their Generation. But especially let your pious Education *culture* and adorn your Common Conversation; which as I hinted before was a great praise of the DECEASED.

THERE is nothing gives a truer and more natural Idea of a Person, than *occasional Passages* than familiarly drop from him in his ordinary Conversation. I wish I had been so just to my self, and now to You, as to have preserv'd a great many, which I easily might have done. wherein the vigour of this Great Man's Soul us'd to flash out.

WHEN the Venerable and aged Mr. Elliot was paying him one of his last Visits, Mr. Dudley met him at his door full of reverence & love; Methinks, Sir, said he to him, the Angels are hovering here about us, and think it long till they take you up from us: Truly Sir (reply'd the good old Man) I am good for little here below; only while I daily find my understanding going, my memory and senses decaying, I bless God my faith and charity grow.

ON a time taking up a Young Gentleman into this Chariot with him, he rode to his Farm where he had Labourers clearing the ground,

and

and when he had saluted directed & quickned them in their work, (as *Bone* his reapers) as he stept up again into his Chariot he turn'd to the Person who sat with him, and said —;
 "No doubt Sir but it pleases Almighty G O D to see us dress up this STAR whereon he has plac'd us, and to free the face of it as much as we can from the Marks of the Curse.

AFTER this manner he surpriz'd & charm'd us in his Conversation with us, while his glory was fresh in him, and his bow was renewed in his hand: Unto him we gave ear, and waited and kept silence at his Counsel: After his words we stak'd not again, and his speech dropp'd upon us: We waited for him as for the rain, and opened our mouth wide as for the latter rain: When he laugh'd upon us we seem'd not to believe it, and still ask'd more of the light of his Countenance to be upon us: He chose out our way and sat Chief; Chief in respect of excellent Endowments, as well as in place and power.

YOU see I have kept to that part of his Character which best beseems me and the present Occasion. And I might have added, He was a Joseph for modesty & chastity; temperance, diligence & frugality. He had an active Soul, made for business, and he stood before Kings. He hated Idleness & Sloth. So he disdain'd too the pride, vanity & finery of the Town; which he silently rebuk'd in the wise & grave Order of his own House.

I say nothing of the *Honours* that Providence did Him, or the *Services* it employ'd him in, *here* or *abroad*; nor shall I enter any further into his *personal* worth and Character. The *Publick* has had already this week a short and just Account of this kind.

HIS late *Quietus* and retirement from publick affairs, seem'd to me a Circumstance much to be desir'd in his years, and under his growing bodily Infirmities. His decays were visibly advancing on him before *that*. And they advanc'd *apace* after it. His Soul was so form'd for *action* and business, that twas his *Element* and *life*. Now the lamp of life languish'd and burnt *dim* and only gave uncertain *flashes*. They who only saw him in these *later* years, knew him not. Yet he was reverenc'd too even *then*. He died gradually, broken with Chronical and Acute distempers. This was *to die* according to his own phrase; for he would say sometimes, that to be arrested in the strength of Life by a fever and hurry'd out of the World, was to be *kill'd*; but to *die* was to sink away under the decays of Age.

IN a word, Altho' in his life he had some as *dark dayes* as most ever see, yet taking the whole together he has liv'd in *as many Circumstances of felicity* as most do in this world.

AND now might it please God to teach us all, *from the Greatest to the least*, to be preparing and getting ready for *our own death*: And therefore to be *working the Works of him that has sent us into the World, while it is day; the Night cometh wherein no man can work.* Take ye heed, watch and pray; for ye know not when the time is.

MAY the gracious and desolate *Hand-maid of the LORD*, find her Soul renewed with the Divine Consolations under her *Bereavement*. May HE who is *Anointed of GOD to preach good tidings to the MEEK*, give her the *oil of Joy for Mourning, and the garment of Praise for the spirit of heaviness*. May the blessing of *the poor in spirit* be Hers in a better life, who by it has been enabled hitherto in a divine manner, to live *above this world*, as well in all its *smiles* as under its *frowns*. How great a favour has it been to have such a *Companion of Life* for above *Fifty years*! and how sincere and strong a *Testimony* for the Deceased is her abundant satisfaction in his good estate! May that happy *calm* continue wherein we have seen her resign, and may it increase in the daily contemplation of the *Resurrection of the Just*.

MAY the SONS of the Deceased alwayes remember with thankfulness to GOD the Honour they have had in such a *Parent*, and the obligation it layes them under to do *vertuously* and be very serviceable in their *Generation*;
And

And may the *Blessing of Joseph* come upon them from the *GOD of Jacob*. What a *favour* and advantage have they had in the dayes of their Father so prolonged? and with what *affection* must they be allowed to fall upon his *face*, to lay up his *bones* and to venerate his *Memory*!

O might they have been so happy as to have bro't their *Sons* upon his *knees* before his death, had it been the will of *God*! A favour of *Providence* which none more passionately desired, it may be, than the *Deceased*; and which it is easy to exceed in the desire of.

SOLOMON tells us, *Prov. 17. 6. That Childrens Children are the Crown of old men, and the glory of Children are their Fathers*. Here was the *Parent* that would have so esteem'd his *Childrens children*: and here a *Father* the glory of his *Children*.

THE Name Joseph signifies *God will add*, and in this faith and hope it was given by *Rachel*: this was the *Original* of it. "God had denied to her long the *Mercy* she was inordinately desirous of, yet at length graciously granted that which she had long waited for: *Call him Joseph*, said she, *for God shall add another*. Let us rather *Spiritualize* the Name, and say with *Mr. Henry*, "Has *God* given me his *Grace*? call it *Joseph*, He shall add more *Grace*: hath he given me his *Joy*? I may

" call it *Joseph*, and say, He will give me more
" Joy.

I have done, — and my known Reverence
to the Deceased has carried me far; yet the
Consciousness of it has also kept me I hope un-
der a due restraint.

WHAT remains, but that the Children of God
and of the Resurrection, — be waiting for the
Adoption, the Redemption of the Body, in an ear-
nest Expectation of the manifestation of the sons of
G O D. And while we leave the bones of *Joseph*
at rest, let us carry away with us the words of
St. Paul touching the Resurrection of the dead,
Act. 26. 6, 7. where he tells King Agrippa,
That it is the Hope of the Promise made of G O D
unto the FATHERS, unto which the Tribes of
Israel, instantly serving God day and night, hop'd
to come, So then the pious in the Tribes of
Israel believ'd and hop'd for the Resurrection of
the Dead, and the ground of their belief & hope
was the Promise made of God unto the Fathers :
Wherefore the promise was made of God unto
the Fathers, and from them the Faith & Doctrine
was derived down to their posterity. Now
that they might come unto this blessed hope,
and attain to the Resurrection of the dead, they
instantly served God night & day. And so must
we be doing, that we may sleep in Jesus, as we
believe they do, and that our Rest may be glory-
ous as theirs is.



A D.

ADDENDA.

FROM THE
Boston News-Letter,

No. 834. Monday April 11. 1729.

ON Saturday the 2d. Currant dyed the very Honourable JOSEPH DUDLEY Esq; late GOVERNOUR of this Province, in the 73d. Year of his Age; being born September 23. 1647. And on Friday the 8th. Currant He was interr'd in the Sepulchre of his Father, with all the Honour and respect his Country was capable of doing Him. —

HE was the SON of the Honourable THOMAS DUDLEY Esq; (for several Years Governour of New-England) and the Son of his Old Age, being born after his Father was 70 Years Old. — During his Childhood, he was under the Care of his Excellent Mother, and the Reverend Mr. Allen the Minister of Dedham, who Married her. In his Youth he was Educated at the Free School in Cambridge, under the Famous Master

Master *Corlet*; from thence he went to the College in *Cambridge*, and there took his Degrees in the Presidentship of Mr. *Charles Chauncey* — The first of his Publick appearance for his Countrey's Service, was in the *Narraganset* Indian War, Anno 1675. — The Year after he was Chosen a Magistrate of the *Massachusetts-Colony*. — In 1682 he went for *England* with *John Richards* Esq; in an Agency for his Country, — In 1686. the Government of the *Massachusetts-Colony* being changed to a President & Council, he had a Commission to Command in Chief; and after the Arrival of Sir *Edmund Androes* in the Government of *New-England*, *New-York*, &c. he continued President of the Council & Chief Justice. In the Winter 1689. he went a second time for *England*; and in 1690 returned with a Commission of Chief Justice for *New-York*. In 1693 he went a third time for *England*, & in the Winter of that Year, he received a Commission from King WILLIAM appointing him Lieutenant Governour of the Isle of *Wight*, where he continued Eight Years. While in *England*, he had the Honour to serve as a Member of the House of Commons for the Borough of *Newton* on the Isle of *Wight*, in the last Parliament of King *William*, from whom he first received his Commission for this Government; but staying in *England* till His Majesty's Death, he was obliged to get his Commission renewed from Queen ANNE, with which he Arrived at *Boston* the 11th of June 1702; and was received with great
Respect

Respect and Affection; and continued in the Government until *November 1715*, saving an Intermission of about 7 Weeks, that the Government devolv'd upon His Majesty's Council.

HE was a Man of rare Endowments & shining Accomplishments, a singular Honour to His Country, and in many Respects the Glory of it: He was early its Darling, always its Ornament, and in his Age its Crown: The Divine, the Philosopher and the States-man, all met in him: — He was visibly form'd for Government; and under his Administration (by God Almighty's Blessing) We enjoyed great quietness, and were safely steer'd thro' a long and difficult *Indian* and *French* War.

HIS Country have once & again thankfully acknowledged his Abilities & Fidelity in their Addresses to the Throne. — He truly Honour'd and Lov'd the Religion, Learning and Vertue of *New-England*; and was himself a worthy Patron and Example of them all, — Nor did so bright a Soul dwell in a less amiable Body, being a very Comely Person, of a Noble Aspect, and a graceful Mien, having the Gravity of a Judge, and the Goodness of a Father, — In a word, He was a finish'd Gentleman, of a most polite Address; and had uncommon Elegancies and Charms in his Conversation.

F I N I S.

Respect and Affection, and continued in the
Government until November 17, 1785, having an
Intermission of about 7 Weeks that the Govern-
ment devolved upon His Majesty's Council.

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F I N I S